F.O.R. Fellowship

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The Season of the Heart

Forget, relinquish, let it pass—
The difference that cleaves apart.
Christmas has room for neither race nor class;
This is the season of the heart!

Belated, learn that one word, 'brotherhood,'
Strange though the syllables may fall.
Now, at the heart's own season, if we would,
Earth might prove large enough for all!

—Elinor Lennen

Germany in the Middle, by Heinz Kraschutzki

Christmas Eve in Prison, by E. R. Karr

A Dirty, Cruel Business, by John McCormally

ff At Christmas time this year, we nod to the season with a story by E. R. Karr, an ex-prison CO now living at Harold Gray's Saline Valley Farms in Saline, Michigan. The story, entitled "Christmas Eve in Prison," points up the contrast between the Christmas spirit and the imprisoning spirit, and the emotional stresses and strains they set up in men subjected to both of them at once. . . . Heinz Kraschutzki, a German war resister, went to Spain during the Civil War, where he nonviolently helped the anti-Franco forces. He was imprisoned there at the war's end, and remained in prison from about 1938 to 1945, when he was released and returned to his family in Berlin. He is now working in a school for boys, and attended the World Pacifist Meeting in India last January . . . and a young Marine veteran of this war points out a few home truths to the people who never see the battles and who, he thinks, have some pretty wrong ideas about what goes on in them.

FELLOWSHIP

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Fellowship

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December, 1950 Vol. XVI—No. 11

Subheads

Surfeit

Even the capacity for astonishment tends to atrophy after a while, and with it the much more delicate plant whose bloom is the appropriate comment, so that there comes a point when even the most incredible examples of human haphazardness can evoke no more than a "Golly!" or even a wordless wagging of the head.

We regret to say that this department seems to be at such a point more and more frequently, a condition which may be explained partly by the growing number of far-flung scouts who zealously forward to our small mill all that looks like grist. Usually they are right, and the stories and clippings of unlikely behavior pile up until they completely smother our boy's-size Fount of Clever Comments. This being the case, and this being the last month of another year, we are going to list almost without comment some of the extraordinary things our scouts have sent in, and about which we have been totally unable to utter a word worth printing.

Loyalty: The Cal-Neva Casino, a Reno gambling house, required its 105 employees to sign a loyalty oath, following which the rival Harold's Club announced that *its* 600 hired hands would march in a body to the courthouse steps and there take the oath of allegiance, presumably to the United States and the American way of handling a royal flush. . . . When the city of Oakland (Cal.) debated requiring its 3500 employees to sign a loyalty oath, only one witness appeared before the City Council to protest that the proposal was contrary to the Constitution. He was told that "in George Washington's time the United States was not permeated with a lot of people from other countries." . . . The New York State American Legion convention applauded the suggestion of National Commander George N. Craig that a law be passed "stating that every Communist is a criminal and, as such, should be incarcerated" . . . and the Disabled War Veterans of America called for the death penalty for "subversives" and life imprisonment for Communists.

War: A dispatch to the *New York Times* from French Indo-China complained that the Viet-minh rebels reached "the peak of refined savagery" in their warfare against the French when they began digging elephant pits along the jungle trails. These are disguised so that the enemy soldiers fall into them and are impaled on sharp sticks. . . . General Omar Bradley, defending strategic bombing (the bombing of whole cities) before a Congressional committee, argued that "any great injury you can inflict on the morale (of the enemy people) contributes to the victory. Americans," he said, "will seek to achieve maximum effectiveness . . . with minimum harm to the non-participating civilian populace." Soviet Russia does not have "any such humanitarian outlook on war." . . . And Brigadier General Orvil Anderson, commander of the Air War College at Maxwell, Alabama, volunteered to "break up Russia's A-Bomb nests in a week. And when I went up to Christ," he added, "I think I could explain to Him why I wanted to do it—now—before it's too late. I think I could explain to Him that I had saved civilization."

Spies: United Nations World reports the USSR has 12,800 spies costing $110,000,000, and the USA 6,615 at $80,000,000. . . . The last session of Congress approved a bill to recruit spies in the Slavic countries. Commenting on the bill, Rep. Dewey Short said, "Let's be honest. This is dirty business." After five years' service, such spies would be eligible for American citizenship without waiting their turn on the quota system.

Weapons: The new government pamphlet *Survival Under Atomic Attack* says the A-bomb is "jus another way of causing an ex plosion." It includes six "survival secrets": find a subway or base ment "if there's time"; drop flat o your face; bury your face in you arms; don't rush out to fight fire for a few minutes after an ai burst; don't take chances with foo or water in open containers; an don't start rumors. However, i you're within half a mile of th bomb, start all the rumors yo want. Your chances of survival ar at best one in ten. . . . New Yor officials are urging bomb-shelter in new schools and under parks California bigwigs have been argu ing the relative merits of evacuat ing the populations of big cities t the California interior or to Arizon and New Mexico. . . . Cataract have been discovered in the eye of some Hiroshima and Nagasak survivors as "the first evidence o delayed effects" of the atomi bombings. . . . The *British Medica Journal* has warned men an women workers in atomic plant not to fall in love and get marrie because of possible abnormalitie in their offspring. . . . William L Laurence, science writer for th *New York Times,* says A-bomb and H-bombs will make war "un thinkable" . . . and a group of whit explorers who made the first con tact with some very primitiv Brazilian Indians reported that on of the Indians' major worries i that their "military secrets" wil be revealed.

Miscellaneous: At a Communist sponsored meeting in Marburg Germany, the audience was locke in until the "discussion period ended. . . . Brigadier General Tel ford Taylor, who was chief U.S prosecutor at the Nuremberg trials

says that in any war-crimes proceeding coming out of the Korean war, charges should be made against "criminals" on both sides. "If international law is to amount to anything," he said, "we must try both sides or admit there are mitigating circumstances on both sides and let them all go." . . . The nephew of Field Marshal Montgomery chose a career in the theatre in preference to one in the army. "I hated every minute of my life in the army," he said. . . . This was the year in which *The Nation* published a series of articles under the title "Dangerous Thoughts," written by "famous authors" who dared not sign their names because of the risk to their livelihood. One of these anonymous articles decried the fear that is closing down free discussion in America and concluded, "What this country needs today is sixty million grown-ups who will stand up and speak the blunt truth"—presumably without identifying themselves. . . . Representative Robert F. Rich won applause from the galleries when he announced on the floor of the House that what that body needs is a good psychiatrist. . . . Albert Edward Wiggam, a syndicated psychologist, explained why it is easier to be a radical than a conservative, and added: ". . . nearly all permanent progress has come only through highly intelligent, educated, progressive conservatives." . . . A needlepoint carpet made during the war by Queen Mary was sold to the Imperial Order of the Daughters of the Empire for $100,000 . . . and an editorial paragraph in the *Cincinnati Enquirer* boasted that "It's great to be a citizen of the United States where a person has the right to say what he pleases and can live in the hope of some day achieving the position where he can afford to do so."

Pacifists: Among the ideas proposed by individual pacifists during 1950 to achieve world peace were picketing Memorial Day parades, building a statue to "Peace," planting trees in a "peace forest" (each tree a prayer for peace), publication and wide distribution of 18 assorted articles or stories, 39 poems or allegories, 5 books, and 13 songs, publishing a weekly newspaper, and passing a law forbidding diplomats to drink alcoholic beverages. . . . Four members of the FOR threatened to resign because of the organization's "unreconciling" attitude toward Communists and Russia, and three protested as vigorously that it was taking too "soft" an attitude toward Communists and Russia. . . . But on the whole, most pacifists continued to love each other with remarkable consistency considering their widely divergent ideas of what pacifism really is. Which gives reason to suppose that all FELLOWSHIP readers would join in a hearty "Merry Christmas" to all the others.

Christmas Eve in Prison

By E. R. KARR

An ex-prison CO tells a poignant story.

CHRISTMAS EVE in quarantine. And may it go faster than it came! May the morning after Christmas come quickly, so that we can pace the prison yard again in blessed quiet, without the Christmas songs that have blared from loudspeakers until every one of us in this concrete box is thoroughly stuffed with his favorite Christmas air.

No more please, you who keep this season for us! You are strangling us with your holiday spirit. Your cold, hard keys tinkle a reality your Christmas bells cannot muffle. Through the loudspeaker a famous soprano sings

Si-lent night! Ho-ly night!
All is calm, all is bright. . . .

but the words are as empty as the hacks' greetings when they hand us the warden's gift of a cheap bag of nuts and candy. The callousness and contempt of the rest of the year belie this Christmas Eve gesture of sentimentality.

True, there are a few—the newcomers who still have souls because they have not yet quite seen that they must forego the soul to function here—who have spoken a genuine sentiment. One is the quarantine officer who before leaving this evening said: "I don't wish you a Merry Christmas, but I do wish that it could be one for all of you."

Another is the library officer who said: "We can't bring Christmas to you. We can decorate the trees in the yard, we can play you the hymns and speak the words, but it's all a mockery. This is a vicious, loveless creation, this world of prison."

No, they can't bring Christmas to us, and they who try the most—formalistically, of course—succeed the least. For the essence of the season is faith, hope, and charity, and the requirements of their job are distrust, disbelief, and rationalized indifference, and if they would at least abjure hypocrisy, they would all echo the one who said:

"I'd give these cons two pounds of gifts from the outside like I'd open the front gate for them. It's only a lot of extra damn work for us frisking these parcels for contraband. Why should the laws of God apply to those who can't even keep the laws of man?"

Si-lent night! Ho-ly night!
All is calm, all is bright. . . .

Yes, all *is* calm here, but it is the soul-dead calm of a longtime windless sea. And it is bright—physically. The Christmas trees are

all lit in the prison yard, the lights still gleam though it is after ten o'clock.

But in a spiritual sense it is neither calm nor bright. Under the calm surface is a terrible turbulence from which could surge at any time a violent wave of emotion. And it is dark. The star of Bethlehem does not shine here, though the warden has attempted to shine it at us. We have seen only another search-light of one of his hacks.

Christ could not live in Milan in this long, illuminated concrete box; he would drive our timekeepers from it as he drove the money-changers from the temple. He would see them as dark shadows in a great darkness in which their light-symbols of colored bulbs and tinsel have only a peripheral penetration.

Jingle bells, jingle bells. . . .

Here jingle the keys on the iron rings of the hacks, and in the locks of clanking grills.

"Count!"

The inmates hold their positions as the two hacks, keys jingling from their belts, grimly walk the length of quarantine, counting heads.

"Okay, men!"

The sheep all counted safe in the pen.

An inmate, hoarse with derision, yells, "Okay yourselves, you two dirty bastards!"

Laughter. The hacks pretend not to hear, and leave to continue their count in other cellblocks. Once more the loudspeaker, pouring its Yuletide airs into our concrete box, commands the attention of the inmates. A general abstractedness prevails in games and conversation. Thoughts have turned outside—to home and family and memories.

Physical activity diminishes. Few pace the corridor; a four-hand game of poker played with wooden tokens, and a ping-pong game, progress apathetically. Many lie on their bunks, simply staring at the wall or ceiling as they listen to the music. One throws himself up, cursing. "Why don't they shut off that goddam squawk box?"

And old recidivist laughs.

"Take it easy, buddy. It's mental torture to make you suffer and repent. They want to make you feel so bad you won't risk spending another Christmas Eve behind bars. They won't make it easy for you with silence."

I moved down the corridor, stopping at the door of a cell in which men were crowded on the bunks and on the floor. A Jehovah's Witness, Bible in hand, was reading:

> *"And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins."*

A short, stocky Italian whose speech and manner were the conscious characterization of a hardened desperado, listened in soft-faced solemnity. The others looked unlike the usual conception of the convict: they might have been drawn from any congregation for all their faces revealed. Those who had committed crimes that might be construed as sins listened to one who had committed a crime that could not possibly be so construed. They listened humbly respectful, though the day before some of them had arrogantly baited the Jehovah's Witness minister for his stand against conscription. In this cell the lions had lain down with

the lamb; a sudden, lofty sense of their common relationship to the father-idea had made them sympathetic brothers, at least on Christmas Eve.

I walked on to the recreation room. The faces of the players seemed worried with the concentrated attention of keeping on with the mechanics of their play in face of the great spiritual distraction of the loudspeaker:

O come all ye faithful. . . .

From the dark pit of the prison yard gleamed the Christmas lights. The wind swept up the powdery snow into a white hell in which the colored lights were dancing mockeries.

O come let us a-dore Him. . . .

I turned to watch the poker players, three of whom—a dope peddler, a thief, a white-slaver—were recidivists. The other, a twenty-five-year-old truck driver, had been convicted of stealing vacuum cleaners from the truck he drove. His face worked as he scrutinized the tokens on the table. The players seemed unaware of his distress, but it was only pretense. They knew that a sympathetic look would invite complete collapse.

A lull in the loudspeaker, and the truck driver seemed to rally his spirits. The game for all practical purposes had stopped. Yet the players still affected preoccupation with the tokens before them. Their self-possession seemed regained—until the loudspeaker resumed:

Si-lent night! Ho-ly night!
All is calm, all is br-ight. . . .

The truck driver gradually bowed his head. The other players looked up quickly, then down. The rhythmic sound of the ping-pong ball ceased. Those players, too, had been aware of the emotional conflict, and stared covertly in sober silence. The truck driver began to wail, gently, then uncontrollably, until the sound rose above the noise of the loudspeaker.

The ping-pong players put down their paddles and left. The card players rose with the studied quiet of those leaving a funeral parlor. They looked at each other, themselves on the verge of tears, mutely asking what they might do, though they knew the only answer. One unashamedly dabbed his eyes with a handkerchief; another briefly patted the quivering shoulders before him. Then we left. There was nothing that we could do for our brother this Christmas Eve.

Conflict of Fears

He was too much a man to do their killing:
He lost his friends and drew three years' hard labor;
His brother, hounded by their mindless shrilling,
Lent his reluctant hands to kill his neighbor.

—Ellsworth Taylor

HOW DOES THE TIGHTENING CONFLICT BETWEEN EAST AND WEST LOOK TO ONE SPEAKING FROM

Germany in the Middle

By HEINZ KRASCHUTZKI

I AM ONLY ONE MAN, and what I say is my personal opinion. It should never be taken as the "general opinion of the people of Berlin." Such a general opinion does not exist. This City of Berlin is perhaps suffering more than any other place from the tension between two hostile ideologies, but on the other hand seems to me to be one of the most interesting places in the world, for the different opinions that meet and wrestle and mix here.

I was away from this boiling point for a few weeks recently. High buildings and great personalities suffer when one is too close to them, and maybe it is the same with intricate problems. I now see this struggle as a symptom of the far greater problem posed by our tremendous technological progress at the same time that mankind morally is slipping back.

In the Eastern countries some economic progress is visible. They are proud of it, and they claim that it has been achieved without American help, and is therefore more solid than the fabulous recovery of Western Germany, which is artificial and would collapse should the influx of dollars cease.

In the maintenance of human rights the situation has deteriorated considerably. In the Eastern Zone of Germany arrests are frequent and the arrested people are seldom allowed to keep in touch with their families. The government's fear of spies is predominant and is the main reason for the many arrests. Complaints by teachers, civil servants and others about the ever-increasing intolerance of the regime are more frequent than ever before. A steady stream of refugees from the Eastern Zone comes to Western Berlin in order to get over to the West. And the more the leading persons of the predominant SED (Communist Party) realize that the vast majority are against them, the more stringent their regime becomes.

A London writer, who had published reports about Eastern and Western Berlin after having visited the city, said to me: "I should go myself to help the East in their fervent efforts to build up the country, but the price of losing my personal liberty is too high for me." I think he expressed the typical attitude.

There is a steady campaign in the East for peace. In the West it is thought to be only hypocrisy, and that it conceals military intentions. I am firmly convinced that such an accusation is not fair. You cannot prepare the people for an aggressive war by preaching that war is hell and that peace is the highest of all ideals. I am convinced that they mean peace, and so are friends of mine with a long pacifist record, who are living in Eastern Germany. On the other hand, those in the

East are firmly convinced that the West is preparing to attack it, and in their opinion the only possible means of defense is armaments.

The "People's Police"

The so-called "Volkspolizei" (people's police) in Eastern Germany is not an army fit for aggressive purposes. An old pacifist friend of mine, who is himself in the Volkspolizei, though he is in the investigation service for the price regulations, not the armed police, told me recently that he had never heard anything of heavy armaments in the Volkspolizei and that he did not believe the rumors of it. The Volkspolizei is meant for something different. The Russians have sincerely pleaded for an evacuation of Germany by all the four powers. Even fierce adversaries of the Russians in the Eastern Zone assured me that they really mean it. They have had the experience of having their own soldiers corrupted by their prolonged stay in Germany, where they see that the general standard of life is superior to that in the USSR, and that the assurance that their country was a paradise for the working class is contrary to the facts. The Volkspolizei is meant to maintain the government in case the Russian troops leave, because without a strong police force it would collapse immediately.

The Volkspolizei could be compared with the police of the Union of South Africa. Both have the task of keeping down the mass of the population for the benefit of a small ruling class, the Communist minority in Eastern Germany, the white people in South Africa. Both are of course absolutely odious and detrimental to true democracy, but they are not armies menacing th peace of the world.

That peace propaganda in th East of Europe is done by mas parades of a half-military characte is no sign of aggressive intentior though we ourselves deeply resen such means of propaganda. Con servative in their means as all Com munists are, they think that mas demonstrations are the only way t influence the people, the marxis ideology is one of the effect o masses, utterly opposed to any kin of individualism. As our movemen is based on the individual con science, it has to be opposed to such means. We should see the dange of mass psychosis that goes with such methods, but we should no see a will to war in it.

Recently, pacifism and the ide of a neutralized Germany hav been put on the list of those move ments that are officially con sidered as dangerous. This does no mean a will to war either, but the Communists, slaves to the ideas o Marx, firmly believe that the capi talist world has got to attack them before succumbing. And, using a very old argument known to us they say that everybody who is no willing to take arms is practically helping the "enemy." Is there much difference between this argument and what certain people in Eng land, France and other countries claim, that the pacifist, for being unwilling to defend the Western world with arms against the Soviet is a secret agent of the Kremlin?

Practically, this ban against paci fists is not yet so very effective, and it seems to be rather unpopular. We are able to keep contact with our members and friends in the Eastern Zone of Germany. We do it openly and so far have had no trouble.

Now to the West. More and more

the anti-Soviet propaganda succeeds in creating a real fear that a Russian onslaught is imminent. I cannot say whether this propaganda is sincere, a result of genuine fear, or whether it is artificial, and meant to direct more capital into the armaments industry. Anyhow, the effect of this propaganda is that fear is created on both sides, because any measure taken by the nervous American government will excite the equally nervous Russian government.

The Ingenuous Allies

A certain ingenuousness of the American and British propaganda adds to this effect. I have read several articles in the Anglo-American press dealing with President Roosevelt's reasons for allowing the Russians to advance so far in Europe, and whether Churchill's plan to invade not France but the Balkans in 1944 had not been better. Imagine the effect of such opinions on the Russians! Nobody has ever denied that the Russian nation did its share in a military way during the war. Such discussions as this simply mean, from the Russian point of view, that her former allies have arguments among themselves as to whether it would not have been more convenient to betray Russia a little earlier. Under such circumstances nothing like an atmosphere of faith and good will can ever be established.

It is very difficult to understand the real situation in the countries east of the so-called Iron Curtain, even for people who may go there and talk freely to reliable friends, because their opinions are so different.

I had a visit from a young teacher, a member of our movement, who lives in East Berlin. He is not a member of the SED and says that two-thirds of the teachers in his region are not. He has met with few difficulties. As other teachers corroborated, one can maintain one's standpoint and even say one's opinion when one keeps to certain rules. "The Russians know that I am not one of their men, but they equally know that I shall never act against them, so they tolerate me and even let me say a critical word when I think it fit." This remark leads us to an important point. As soon as fear is taken from the Russians, they are quite considerate.

The Peace Parade

The famous Peace Parade of the Free German Youth on Whitsuntide was significant. I cannot say whether the West intended to create as much fear as possible deliberately, or whether they really were as full of fear as they pretended to be. Many people in Berlin, like myself, foresaw that nothing would happen. I have spoken with several young people who are sincere, at least to me, pacifists and others. They all insist that they really meant peace. Then I talked with a professor who is an old pacifist, who was in England during all the war, and is now in the Eastern Zone and a member of the SED. He called my attention to one important point. During the Whitsuntide festivities the Communists pleaded for the recognition of the actual frontier between Germany and Poland. That frontier has been the nightmare of Europe during nearly 200 years. The question is not whether it is fair, as it stands. The important thing is that it cannot be changed without a new war.

My friend reminded me of the time when we two had urged the sincere recognition of the German-Polish frontier as it was in 1930 for the same reason, that it could not be changed without a war. We found no response in the German youth then—they told us we were miserable traitors. This time, he said, though we know that the many who are from the East are very sad at having lost their homes, they accept the new frontier in the name of peace. "Now is that not a success for the idea of peace for which we two were fighting together then?" he pleaded. "Look at those hypocrites in the West! At Yalta and Potsdam they consented to this frontier, and they would have consented to one still farther west, in their hatred against the Germans. Now they tell the refugees not to settle definitely in Western Germany, but to wait for the day when they can return t Pomerania or Silesia, which ca never be without a war. Who is fo peace, those hypocrites in the Wes or we, who are willing to sacrific something to obtain it now?"

"We have seen it . . ."

I only quote such utterances t enable you to judge by yourself There is one opinion I have me frequently: The people of the East ern Zone of Germany are rathe immune against genuine militarism and they claim to be so to a much higher degree than those of the West. They say, "We have seen the militarism of the Right, now we are seeing that of the Left, and we do not want either of them." The fact is that I am always very glad to meet pacifists from the Eastern Zone, who seem to me to be much more active and less sworn to fixed ideas than those of the West.

The Sermon

"This, shipmates, this is that other lesson; and woe to that pilot of the living God who slights it. Woe to him whom this world charms from Gospel duty! Woe to him who seeks to pour oil upon the waters when God has brewed them into a gale! Woe to him who seeks to please rather than to appal! Woe to him whose good name is more to him than goodness! Woe to him who, in this world, courts not dishonor! Woe to him who would not be true, even though to be false were salvation! Yes, woe to him who, as the great Pilot Paul has it, while preaching to others is himself a castaway!"

—From the sermon of Father Mapple in *Moby Dick*, by Herman Melville

A Dirty Cruel Business

By JOHN McCORMALLY

THE horror of many Americans toward Korean atrocities may be evidence of their sense of decency and fair play. It is evidence also that despite two global conflicts in the lifetime of most of them, many people don't know much about war.

This innocence—this apparent inability to grasp fully that war is playing for keeps—is probably as much responsible as is greed or dishonesty for the way people on the home front act.

Why are you surprised that North Korean troops shoot wounded Americans? Or shell ambulances? Or "murder" chaplains? Were you under the impression that they were Emily Post fans? Or that they have the time or medicine or facilities to care for our wounded as well as their own? Or that they are dumb enough to stand idle while ambulances haul our wounded out to be patched up so they can come back and kill more North Koreans? Or that each wild, young Marxist is instructed to look for the tiny cross on the collar of a holy man before he shoots?

In short, haven't you wised up yet that war is a dirty, cruel, inhuman business in which, eventually, even the purest, best-intentioned men lose whatever godliness there is about men and live by the first, animal instinct of self-preservation?

Here, for the special attention of draft-dodgers, hoarders, profiteers and flag-wavers, are a few of the facts of life, as combat vets will remember them:

Eight years ago last week, in the first offensive of World War II, American troops invaded Guadalcanal. They learned some things. First: don't take a chance with enemy prisoners or wounded. They are dangerous. They will blow themselves up with a concealed grenade, just to get you.

Second: camouflage your medical corpsmen to make them look as much as possible like ordinary privates. For example, disguise the first-aid kit with a common canteen cover. Get rid of those neat red-cross brassards that identify the corpsmen. They make good

THE AUTHOR

John McCormally is a Marine veteran of World War II, who was wounded in action. He is not a pacifist, as the last paragraph of his article will make clear, but he is an honest man, and his honest anger at the sentimentalism that still clings to the "dirty, cruel business" of war will be good medicine for pacifist and non-pacifist alike.

Mr. McCormally's article first appeared last August in the Emporia, Kansas, Gazette, *and is reprinted here by permission.*

targets for a man with a .25 caliber Arisaka.

Third: go after the enemy's corpsmen. It's better to kill a medic than half a dozen regular soldiers. Kill the medic and you handicap the enemy's efforts to care for his wounded.

Logic of War

Then these clean-cut Americans ran into situations like this: You are out on patrol, behind the enemy lines. You stumble on some enemy wounded. You get what intelligence you can from them. Now you have a problem. Your own men are tired. They have far to go and must move fast. They have their own wounded buddies to carry and so aren't able to carry these enemy wounded back to your lines. But you can't just go off and leave them. They might recover enough to report your position and arrange for your ambush. So the officer in charge gives an order. Rifles bark. Then you move on down the trail.

Terrible? What gave you the idea that there weren't a lot of terrible things about war?

Soon there were reports that the atrocious Jap pilots were machine-gunning American pilots who had bailed out of disabled planes and were floating slowly to earth. Less publicity was given to the fact that American pilots also machine-gunned Jap pilots in their parachutes. This was sensible. What's the point of shooting down a valuable airplane only to let a more valuable pilot escape, get another plane and get back on your tail? But those who learn from Hollywood about the "airman's code" called this an atrocity. It just wasn't fair to kill a man while he was hanging helpless in his parachute. That was always a laugh to the foot soldiers. No one is more helpless than the infantryman in his foxhole even with a perfectly good rifle in his hands but with no one in sight to shoot at and 240 millimeter mortar shells pounding down on him. That, for some reason, isn't considered an atrocity.

Then there is the matter of ammunition. Some ingenious Christian long ago designed a rifle bullet with a smooth, sharp point. The idea is that it will penetrate meat and even bone without too much shattering or tearing. Thus unless it hits a really vital spot, it seldom kills. It only wounds. This is supposed to be good because dead men need little attention and thus cause the army they belong to little trouble. But wounded men demand time and facilities and personnel to care for them and the burden is supposed to slow down your enemy.

This fine principle of warfare was violated often in the late war. Men who fought in the islands soon discovered that a hard-charging Jap, when shot through the middle at close range with one of these sharp, shiny bullets, sometimes kept right on coming into your hole with a live grenade. Americans solved this delicate problem by taking a pair of wire clippers and snipping an eighth-inch off the point of the bullet. The resulting blunt slug mushroomed when it hit, tore a hole the size of your fist and was guaranteed to stop the fastest man in his tracks. According to the Hague treaty, this wasn't fair. But apparently someone forgot to take a copy of that brilliant document along to Iwo Jima.

Finally, let's clear up one point. You can be only just so dead. Whether you get it ignominiously in the back of the head with your

hands tied behind you, alongside a Korean road; or take it full in the face charging forward in all your glory, the end result is the same.

We needn't condone atrocities any more than we condone war itself. Indeed, it would have been better had we felt an even deeper horror at the crematoriums and concentration camps in Germany and their counterparts in the Soviet Union. Perhaps horror could have done what intelligence did not, to prepare us for what is ahead.

The point here is that reports from Korea remind us of what the examples above show we should not have forgotten so soon: that when we turn to arms, however just our cause, we embrace also injustice; however high our ideals, we stoop to new depths to attain them; whatever we may win in the way of an extension of our survival, we are sure to lose much as men. Cruel and insane men may make wars, but war in turn makes men cruel and insane.

You cannot know how good peace is unless you can fully understand how bad war is. Knowing this, you know that the only just aim is to fight hard and win quickly. He who by his sloth or his greed delays victory an hour is the real war criminal. Those at home who aren't helping are committing the real atrocities.

The Results of Pessimism

By such pessimism orthodoxy betrays itself into the hands of society's most reactionary elements. By maintaining a hands-off policy towards all effort for social amelioration, it perpetuates the injustices of the moment and sanctifies the status quo as, somehow, God's will for the hour. Its total pessimism blinds it to the possibilities for achieving relative justice in any given situation, though such achievement is always precarious and threatened by dissolution. Ironically enough, by refusing to relate itself positively to the social struggle, the Church puts its very existence in peril. Where the Church refuses to offer Christian leadership to the masses, Satan raises up his own, which proceeds to muffle the voice of the Church to a whisper. This is the lesson of the totalitarian state. A Church that is negatively related to the struggles of history can neither be salt nor light to the world.

From *The Dagger and the Cross*
By **Culbert G. Rutenber**

News from the Peace Front

New CO Prosecutions, Some for Second Time

Donald Mott and *Roy Knight,* young Iowa Quakers who each served eight months of an 18-months' prison sentence for refusal to register in 1948, were arrested on October 18 and were due for arraignment on October 23 in Sioux City, Iowa. It was reported that the local officials had had orders from Washington to push the prosecutions through as rapidly as possible. However, the arraignment was later postponed until January 4. Both Mott and Knight have married since their previous terms, and each has a child. They now face three charges: failure to fill out a questionnaire, failure to report for physical examination, and failure to report for induction, for which they could each receive a maximum of 15 years in jail and a fine of $30,000.

Immediate protests were sent to the local Attorney General in charge of the prosecutions and to Attorney General J. Howard McGrath in Washington at the injustice of second prosecutions for what was really the same offense —refusal to register or to have anything to do with conscription. Senator Guy M. Gillette of Iowa likewise protested to the Attorney General and to General Lewis B. Hershey of Selective Service. Miss Barbara Grant of the Friends Committee on National Legislation declared that ""This is the worst persecution we have ever seen for religious belief in this country." The Madison Friends Meeting on September 7 and the Five Years Meeting of Friends, meeting in Richmond, Indiana, in October, declared their solidarity with men who, for reasons of conscience, take drastic steps in protest against American military policies.

Stephen Simon of Baltimore, a student at Earlham College, was arrested on October 3 and released in $5,000 bail in Indianapolis. He was one of a group of nine nonregistrants, many of them students at Earlham, who served three-month sentences in 1949, and if his prosecution goes through will serve a second sentence under the same law.

T. Vail Palmer of Concordville, Pennsylvania, was arraigned in Philadelphia on October 17 for refusal to register. He entered a plea of *nolo contendere,* and presiding Judge Ganey then put over the arraignment and asked the District Attorney to write to Washington for advice on a uniform policy in sentencing COs. Members of the Society of Friends who had attended previous CO trials said that Judge Ganey seemed to have "learned a lot about COs" since he gave Newton Garver a tough time at his trial two years ago.

Dwight Platt, a nonregistrant of Newton, Kansas, was called to the office of his local board in October to discuss his delinquency. The

secretary told him that though she did not want to do it, she would have to report him at the end of the month.

Larry Gara's case was argued in October in the Supreme Court and a decision handed down on October 23 upholding his original conviction on a charge of counseling a CO, Charles Rickert, not to register. The Supreme Court was split four to four on the decision, but in case of a tie the lower court's verdict is sustained. Larry had already served the term.

May Pass U.M.S. and Draft of Women

The drive for passage of a UMT or Universal Military Service bill is in full swing again, and persistent rumors in Washington from many sources indicate that a draft of women may soon come before Congress. The former head of the SPARS in October called for registration of women, and a meeting of thirty national women's organizations, including the National Federation of Business and Professional Women's Clubs, the American Association of University Women, the YWCA, the League of Women Voters and the United Council of Church Women, discussed it recently.

Universal Military Service, which is now apparently being touted instead of UMT, would be for a longer time than the six months proposed for the latter and would include not only those judged fit for service in the army but would draft *all* men. Those who were not sent into the army for training would be trained for jobs in industry and would presumably be required to remain in them for a certain length of time, as men are required to remain in the army, thus introducing what is in effect a labor draft.

F.O.R. Protests War Tax

After discussing the matter fully at its meeting of September 29, the National Executive Committee of the FOR instructed its officers and staff members to continue to conform to the law in the matter of withholding income taxes of its employees. The occasion of the discussion was the passage by Congress of a law to increase income taxes beginning October 1, the increase being specifically for war and military purposes. The Committee sent a communication to the Treasury Department and the President stating "that we pay over this additional war tax only under protest and with a heavy heart."

The statement recognized that "civil disobedience is a genuine form of pacifist witness," and the Committee pledged its "moral support to those who in the matter of taxation for war purposes feel that they are under a moral and religious obligation to practice civil disobedience."

Coming Soon!

Last year's Brotherhood Month Pledge, last-minute though it was, and little publicized, brought such excellent results that this year the project will be enlarged and more widely publicized. Watch for full details in January!

Tax Refusers Lose Jobs

Winslow Ames of Springfield, Missouri, was dismissed from his position as director of the city Art Museum on September 20 because he decided to refuse to pay one-third of his taxes.

Ava Champney, wife of Horace Champney of Yellow Springs, Ohio, was recently relieved of her position as college teacher of music after twenty years' service when she became known as a tax refuser.

Fyke Farmer, Nashville attorney and FOR member who is working full time for the People's World Convention, has recently become a tax refuser and plans a suit against the Collector of Internal Revenue in his district to prohibit the Collector from forcing him to pay taxes used to wage war.

Quaker Group to Leave United States

A group of 25 Quakers now living in Fairhope, Alabama, plan to emigrate to Costa Rica so that they may be free from military demands and from paying taxes for war. Members' ages range from 20 to 80 years, and most of them are farmers.

"Our economy has become so involved with military effort throughout the world," said Hubert Mendenhall, spokesman of the group, "that a person can hardly make a living here without being a part of that system."

"As parents of small children we feel we owe our first responsibility to them, in raising them to be the kind of people we feel this world needs," he said. "It is becoming increasingly difficult to do this in the ever-quickening whirl of present-day materialistic society. It would be especially difficult with young fathers in prison for refusing to comply with government orders. . . . Knowing of our pacifist beliefs, President Otilio Ulate of Costa Rica has extended us a warm welcome to his country. We are aware that no place in the world will be safe in the event of World War III but it is not the results of war we fear or are escaping. . . . We plan now to go to an undeveloped area of virgin timberland with the intention of establishing family-size farms. . . . Families will begin to leave as soon as their respective businesses are finished up."

Draft Segregation Protestor Guilty

Devereaux Tomlinson of Philadelphia, who refused to appear for induction into the Army on December 28, 1948, unless he was assured that he would not be segregated from white soldiers, was convicted on June 20, 1950, of draft act violation. When he received notice of induction he wrote his draft board requesting such assurance, and the day before his date for induction filed suit for an injunction to restrain the U.S. Attorney from prosecuting him for his refusal. The suit was withdrawn in May, 1949, and he was then indicted and brought to trial.

After his conviction he was freed in $1,000 bail and sentencing postponed pending hearing of motions for a new trial and a directed verdict of acquittal.

Lyle Tatum To Be New CCCO Secretary

Lyle Tatum of New Providence, Iowa, who was head of Quakerdale Farm there and active in CO work in Iowa, on November 1 became Executive Secretary of the Central Committee for COs, succeeding Caleb Foote, who resigned to take up the study of law. The CCCO has recently published a bulletin on the doctors' draft which may be obtained by writing to their office at 2006 Walnut Street, Philadelphia 3, Pennsylvania.

Peacemakers to Refuse Nationalistic Ceremonies

In a statement that reaffirmed their refusal to submit to conscription or military training, to make war weapons, or to pay taxes which contribute to warmaking, a group of Peacemakers declared that it was no longer possible for them to participate in such nationalistic ceremonies as saluting the flag and singing the national anthem. They called attention to the fact that these symbols accustom the people of all nations from infancy to unquestioning and uncritical subservience to the state, and pointed out how difficult it was for an individual, so trained, to make the emotional break necessary in refusing to fight. Even though Americans have watched with horror the incessant use of nationalistic and martial symbols by totalitarian countries and have pointed to their evil results, they do not recognize the same factor in their own lives. For multitudes of Americans nothing is so shocking and blasphemous as any questioning of martial nationalistic symbols, and in wartime this attitude becomes hysterical fanaticism.

It is for these reasons that the individuals find themselves unable to salute the flag, sing the national anthem, or worship regularly in churches or synagogues which display the national flag.

Signers of the statement included A. J. Muste, David Dellinger, Bayard Rustin, Roy Kepler, Ernest Bromley, Winifred Rawlins, Francis Hall, Jim and Paula Peck, and Walter and Emily Longstreth.

Present Pictures Taken in Germany

Grace Rhoads, FOR member and secretary of the American Committee for the Freundschaftsheim, Wilhelm Mensching's community in Germany, has a series of pictures, taken by George Hogle, Fritz Mensching and William Hammond, Jr., which may be used to present the work to church and community groups. In addition, individuals are urged to have small groups of friends at their own homes for showings. Several people in different parts of the country who have recently visited in Germany will probably be available to show the pictures and to explain the work of the Freundschaftsheim.

For information write to Grace Rhoads, P. O. Box 90, Moorestown, New Jersey.

Princess Rajkumari Amrit Kaur, India's Minister of Health, who was Gandhi's private secretary for sixteen years, is now chairman of the World Health Organization.

Peace Personalities Abroad

Brittain Report on "Peace Armies"

Vera Brittain emphasizes the formation of trained "Peace Armies" as being one of the most important results of the World Pacifist Meeting in India. The purpose of these units, known in India as "Satyagrahi units," nationally recruited but in constant international contact, is to act as constructive and reconciliatory groups in peacetime and to train themselves to function during a war as forces which would resist militarism from all quarters in nonviolent ways, even meeting death, if necessary.

She speaks of two others who, with herself, did their best to act as a small Satyagrahi unit during their six days in Karachi, Pakistan. Their achievement of convincing their hosts of their sincerity in an atmosphere laden with suspicion encouraged them to believe that great accomplishments could be expected from thoroughly trained and consecrated units.

British Friends Appeal for Good Will

The London Yearly Meeting of the Society of Friends considered on May 30th the immense problem of refugees throughout the world. The Friends recognize the continuing problem in all its political and social aspects, notwithstanding the termination of services of the Council of British Societies for Relief Abroad and the International Refugee Organization. The Society has decided to maintain that part of its refugee work which lies in Germany.

At the close of the Yearly Meeting a statement was issued urging that in the face of deepening fear and distrust throughout the world, Friends appeal for the avoidance of words and deeds that increase suspicion and ill-feeling, and for renewed efforts at understanding and positive efforts to build a true peace. They hope that this simple message, translated into many tongues, may itself help to create a new spirit which may result in better relations among all peoples.

International College Founded in England

The International Peoples' College has been recently established at Gregory Pearson House, London. Its aims are "to give students from Great Britain and overseas tuition and training in such subjects as will equip them in world citizenship; to promote a spirit of community and cooperation transcending race and creed; to encourage appreciation of beauty and harmony in speech, sound, movement and form; to enable students from overseas to improve their knowledge of the English language and British civilization."

Several weekend conferences are planned for the year on such subjects as "The Present World Crisis," "The Problems of Food, Nutrition, and Agriculture," "The Main World Religions," "The Refugee and D.P. Problem," and others.

Students Revive Medieval Custom

Six students, spurred by the need for international fraternity and understanding, are now initiating on a world scale the revival of a Middle Ages institution called "The Messengers" which served to maintain communications between universities and between students and their homes. They embarked in August on a world-round trip with a first aim of building up a "Center for Messengers" in every world capital. One of the functions of these centers will be to furnish facilities for transportation and work for all travellers.

These graduate students have estimated their cost for the trip at five dollars each. They will plan artistic programs to present on the way as a source of income. The trip will last about fifteen months and cover 75 countries and their capitals. Persons desiring to discover the itinerary and whether or not they reside along the proposed route of these young people through the U. S. may communicate with Carl Dahlgren, 745 Commonwealth Avenue, Boston 15, Massachusetts.

Scientists Urge End of Arms Race

A study group of the London branch of the Atomic Scientists' Association, after meeting seven times last winter, drew up and sent to the A.S.A. Council a statement urging that as the present arms race makes war more likely, every means to stop it should be used. The possibility of civil defense and psychological results that might follow a presentation of facts about atomic energy and other relevant matters were considered.

The members expressed no opinion as to the relative rights and wrongs of the present division of the world, but believe that Britain should launch a new project which would work for complete world disarmament. They asked that a special appeal be made to the British government to take steps to break the present impasse. For over two years the A.S.A. has kept in close touch with the National Peace Council and has now formally affiliated.

Church Members Pray for Peace

Arrangements have been made for intercessory services for world peace to be held each month at St. Martin-in-the-Fields in London. A small committee composed of Peace Pledge Union, Fellowship of Reconciliation and Anglican Peace Fellowship representatives is arranging a rota of pacifists to conduct these services.

German Parents Take Initiative

An increasing number of German parents took the initiative in arranging exchange visits for the past summer between their children and British boys and girls.

Travel costs were the responsibility of the parents on both sides. The duration of the visits depended upon the length of school holidays, but three or four weeks were suggested. That would mean that the young folk concerned would be together for nearly two months.

Jottings

Dr. Toyohiko Kagawa, who recently toured the United States, estimated that over 210,000 men, women and children were killed by the atom bomb at Hiroshima.

* * *

Reports indicate that there are at least two million homeless refugees in South Korea as a result of the war.

* * *

Muriel Lester will be in this country for a speaking tour beginning March 1, 1951, on the west coast, and will be here until May 13. In April she will be in the midwest, and in May in the east. Further details about her schedule may be obtained from Nevin Sayre in the national office.

* * *

The movie "Broken Arrow," with James Stewart, tells of the efforts of a white man to end the fighting between the whites and Indians and it makes an eloquent plea for peace. Another movie recently issued, "Devil's Doorway," with Robert Taylor, tells of the injustices done to the Indians after the Civil War when they were deprived of citizenship and driven from their homesteads onto reservations.

* * *

Harold A. Ehrensperger, FOR member who has been editor of *motive*, the magazine for Methodist youth, for ten years, has resigned to go to India. He is teaching and experimenting in dramatic methods at Leonard Theological School in Jubbulpore, Central Province, India.

Church World Service announced on October 9 that about 523 tons of relief supplies shipped by CWS had reached Korea and were being distributed by field personnel.

* * *

The appeal of Dr. John Howard Melish, FOR member who was removed as pastor of Holy Trinity Episcopal Church in Brooklyn because of connections of his son and assistant rector, the Rev. William Howard Melish, with allegedly subversive organizations, was denied by the New York Court of Appeals. The overwhelming majority of the congregation supported Dr. Melish, and the vestry which brought about his removal has since been completely changed. Dr. Melish intends to appeal to the Supreme Court.

* * *

Dr. D. Campbell Wyckoff, FOR member, has been appointed chairman of the Department of Religious Education of New York University. He joined the faculty in 1947 as an associate professor, after working with the Presbyterian Board of Missions.

* * *

The War Resisters International will hold its Triennial Conference on July 27-31, 1951, inclusive, at the Kant Hochschule, Braunschweig, (British Zone), Germany.

* * *

Ellen Paullin, FOR member and wife of Theodore Paullin, is the author of a book for children entitled *No More Tonsils*. It is illustrated with photographs.

Books

Love in Science

On Being Human, by Ashley Montagu. Henry Shuman, 1950. 122 pp., $1.95.

Professor Montagu, a well-known anthropologist, has made an extremely timely and important contribution to the understanding of an often-ignored aspect of human nature. The thesis of this brief volume is that the very nature of life is cooperation—"the interaction between organisms for mutual support in such a way as to confer survival benefits upon each other. Another word for the same thing . . . is love. Without cooperation, without love, it is not possible to live—at best, it is possible only to exist."

The primacy of cooperation in the process of evolution and in human life was championed at the beginning of the present century by Prince Petr Kropotkin in his classic, *Mutual Aid As a Factor in Evolution.* To the present work Montagu has added, with remarkable clarity, the findings of modern anthropology, sociology, psychology, and psychodynamics—and he has come up with a conclusion remarkably like the Ethic of Jesus. The author has interpreted the entire evolutionary process in terms of the superiority of the struggle *together* as compared with the struggle *against.*

As Dr. Montagu points out, *On Being Human* is a popular summary of a larger, more detailed work in process. There are a few points which we hope he will clarify in the subsequent volume. For instance, his discussion of the significance of the mother-child relationship as the basis of social behavior, and his stressing of *dependence,* lead to a confusion between mature mutuality in love, on the one hand, and infantile dependency on the other. At another point, the author speaks of *self-love* as if it were antithetical to love for others (a synonym for *pride* or self-centeredness)—although he recognizes the necessity for self-acceptance (i.e., self-love) throughout the volume. And while he is entirely correct in the emphasis upon the importance of human relations as the "fourth R" in the curriculum, one may question, in light of the general emphasis on early conditioning, Montagu's apparent faith in the ability of teachers (at least at the level of formal education) to do such a major portion of the necessary job.

In an era when violence and blood-letting on an international scale are being heralded as instruments of Civilization and Peace; in a period when the resources of the greatest power centers on the globe are harnessed to the generation of Hate—often, God forgive us, in the name of "saving Christian civilization"—in such a time, Montagu is "a voice, crying in the wilderness. . . ." But it is a voice which we must heed.

—Margaret Morgan Lawrence, M.D.
—Charles R. Lawrence, Jr.

The Separation Problem

Separate Church and State Now, by Joseph M. Dawson. Richard R. Smith, 1948. $2.50.

The author of this book is the Executive Secretary on Public Relations for all Baptists in the United States. Coming out of the Baptist tradition of religious freedom and having done a careful survey of violations of the American idea of separation of church and state, Dr. Dawson is well qualified to make a case for re-dedication to the principle of separation.

Twenty-seven countries, chiefly European or South American, have an established religion, and a number of others obstruct religious liberty, whereas thirty-three states have laws which promise full and equal freedom to all religionists. It was the "church-state ties in Europe" where "Catholics had persecuted most severely," that led Protestant immigrants in America and their descendants to have an aversion to Catholics. This, rather than animosity to another's faith, was responsible for the early American attempts to exclude Catholics from office or to insist on freedom from any church domination of the states, says Dr. Dawson.

Dr. Dawson quotes extensively from official Catholic sources to show the Roman church's intent to link the church and the state and to destroy a non-sectarian public school system. One picturesque but non-official quotation is the following: "When we are in a minority we ask for religious liberty in the name of your (Protestant) principle. When we are in the majority we refuse it in the name of ours."

In discussing Catholic propaganda for state support of parochial schools that "the state must not be separated from religion" the author says what is meant is that "the state must not be separated from the church." Dr. Dawson says "if religion is to guide and control the state in any acceptable way it must do so morally and spiritually rather than officially."

If there is a case for state support of private education, why may not Communist parents demand support for Marxian schools if Catholic parents can get support for parochial schools? the author asks.

Decrying Catholic charges of bigotry which have been leveled against those who oppose state support of parochial schools, Dr. Dawson says: "Religious liberty does not impose silence on those who believe that others' conduct endangers the liberties of all."

The book asks for support of the International Bill of Rights so that men everywhere may be free. The book also contains an expression of fear that the "Pope would provoke war with Russia on the issue of Russian denial of church and state partnership and thus involve in the dire struggle millions of anti-Communists who have long since repudiated clericalism in government. Until the United States disavows its partnership with the Roman Catholic Church religious liberty in Russia will probably be steadily worsened."

—John M. Swomley, Jr.

Atomic Energy, by Dr. Alex Wood. National Peace Council, England, 1950. 24 pp., 10c.

A valuable compilation of notes on the protracted course of negotiations for atomic control, from 1939-1949. Prepared for the East-West Commission. —H. B.

Handbook for Retreats

Time to Spare, by Douglas V. Steere. Harper, 1949, 187 pp. $2.00.

In the gathering strength of a movement for spiritual retreats, no leader more effective than Professor Steere of Haverford College has arisen, and this useful little book shares much of the insight gathered in his experience. Beginning with descriptions of the reasons and possibilities of lay retreats, the volume provides word-for-word materials for "a cycle of spiritual instructions." This section comprising the bulk of the book, is "typical Steere," rich in allusion, wise, and at points electrifying.

Because in the peace movement the process initiating cell-group life is very often the spiritual retreat, *Time to Spare* has special relevance for its members. The á Kempis commendation of those who "have time to spare for God" may well extend to a widening circle of Christians in this ulcerated generation. This is a first book of its kind, both introduction and guide to the techniques of spiritual withdrawal.

—JOHN OLIVER NELSON

Economic Alternatives

Power or Peace, by Wilfred Wellock. Peace News Pamphlet, London, March, 1950. 24 pp., 10c.

The author, following his recent visit to America, makes a revealing study of American capitalism and the dilemma with which it confronts Britain. He mentions several alternatives in the area of power politics but points out that the real solution lies in a constructive policy of peace, which to him is a way of life with a spiritual content and a spiritual law. In a practical way which is, by the way, borne out in his living, he calls attention to the need for an economy which is in harmony with love of God, of family and neighborhood; for conquest of the machine and the materialism which it has brought; and for bringing back the virtues and values of vocationalism within a spiritual order.

—HAZEL BROWNSON

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Letters

The CO on Trial

The Editors,
FELLOWSHIP:

In the two cases of nonregistration for the draft now being appealed to the Supreme Court from California, both the Appellate Court and the Federal District Court have held that there is no place for conscientious objectors who won't even register. Too many pacifists seem to accept the underlying assumption that they are "a danger to the kind of country the U. S. is in 1950," or that "nonregistration for the draft strikes at the very heart of the civilization in which we live." Incidentally, any selective service clerk can complete the registration by filling out the proper card. (See Selective Service Regulations 1948, Section 642.31.)

We believe on the contrary that our country is benefited by every person in it who gives allegiance to God above the dictates of any human group, who values the human spirit and unselfishly attempts to work for what he considers the best interests of the community and the human race. The conscientious objector and the soldier are both honestly, we hope, working for a better world—but with different tools on different levels.

Robert Cannon and Robert Richter, both sentenced to three years in prison for refusal to register, must not be considered enemies of society. They endanger nothing but our ego. It is feared by some that the free exercise of conscience (of the First Amendment) would be exploited by selfish ingrates who might drive 90 miles an hour to get to church, for example. We ask a simple question. Is there a jury in the United States who would be so indiscriminating as to call such action religious?

In these cases the judges have not allowed the jury to apply the First Amendment, apparently out of fear of its misuse. Surely freedom of religion implies some physical response more dynamic than energization of brain cells. If not, our gospel is bereft of power and the church is again subservient to the state.

Members of the church can then be ordered to drop the H-bomb even while repeating the Lord's Prayer. People say it is better to drop the H-bomb than to feel that life is not worth saving, but is it not true that the very willingness to drop the H-bomb reveals a belief that life is not worth saving?

The church would better affirm its belief in conscience right now before it is too late. If it stands by without protest while conscientious objectors go to prison, the church is rehearsing its own imprisonment.

ALLAN A. HUNTER, *Co-Chairman*
CHARLES MACKINTOSH, *Co-Secretary*
Los Angeles Area Committee for Conscientious Objectors

Destruction of Dresden

The Editors,
FELLOWSHIP:

My house is only some hundred yards from the river in the lengthy Elbe valley. It was February 12, 1945, when at 9:30 in the evening the sirens howled. I stopped on my terrace for a long look down over the whole town and valley,

and soon, as far as the eye could reach the town was magically illuminated, as if it were broad daylight, by flares from planes—it was the last time that lovely town was ever seen.

I knew what it meant, and was suffocated with horror. The hell of bombing began, and I went to the cellar, where the housekeeper and her boy, and two other women were prostrate on the damp, cold ground, pressed down by the atmospheric pressure from the explosions, and shrieking in the infernal noise of the exploding bombs, the roar of houses collapsing, the whistle of the bombs. Whenever a bomb came, the otherwise lively, brave boy cried "Now—now!" For weeks afterwards his features were like a mask.

That went on for seventy minutes—no sirens gave us warning after the first time that the bombers were coming, for they were destroyed. When I went up to the terrace again the whole town was an ocean of flames! and in it one knew were hundreds of thousands of men, women and children—the city was overcrowded with fugitives—including my own son and his young wife. The burning air streamed through the valley in a rush, following the unnatural heat of the great burning town. Soon the street was filled with escaping people almost mad with fear. To go to town was impossible, because of exploding time-bombs, the streets barricaded with ruins, and flames everywhere. And no sirens warned us when at 12:30 followed a second and much more awful attack.

My son and daughter-in-law, blackened and burned, their clothes torn and singed and shoes burned on the burning streets, managed to reach me. They had lost everything they possessed—but they lived; a grace for which a whole life is not sufficient time to give thanks. Many parents will never know how their children suffered and died, or the children their parents. Forty thousand people lost their lives in Dresden in this one night.

Some days later, as we went to look for dear friends, we saw great trucks loaded, as we first thought, with heaps of burned wood—but it was burned corpses. Thousands and thousands still lie today under the ruins, burnt and suffocated. Such is war.

Now it is for youth to begin afresh—no longer to tolerate evil, but to feel more responsible than unhappy Germany did, mostly because her people felt helpless to do anything.

I fear I have bored you with my long tale. But you have tried to heal some of the wounds by sending us packages—and it will bring you a harvest according to the unmovable law in the great world. Love produces love, and I hope we all, who have the benediction of your help, may thank you by better loving.

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Technique

The Editors,
FELLOWSHIP:

Last spring I was told by a local dentist that he had attended a dinner at which some minor military officers were present. He heard one say that word was being sent out from Washington to military officers over the country that the U. S. would be in war by June 1st. The officers didn't know whether to believe it but felt war was inevitable in time.

Now it occurred to me this is a clever ruse at propaganda to influence the public as extension of draft law is up, and large appropriations for the military are before Congress.

This year for the first time I have noted critical editorials in western papers about these artificially stimulated war scares at appropriation times. Even our local paper indulged in it. Some of these criticisms, or most, were sarcastic. With this strange development perhaps a new tactic must be resorted to. My letters to Congressmen brought varying reactions. Congress is war conditioned and shell shocked. Petitions and letters to them do little or no good, I notice.

F. E. SPICER
Abilene, Kansas

Project in Florida

The Editors,
FELLOWSHIP:

I enclose $51, the result of our Fellowship dinner. This dinner was interracial and interdenominational, and accomplished for us much more than the contribution for FOR funds, as it has not been customary here for various racial groups to sit down to a meal together.

We decided as a group to continue this practice.

EDITH M. CARTER
Jacksonville, Florida

Rustin at Work

The Editors,
FELLOWSHIP:

We were very proud of Bayard Rustin as he appeared here in West Chester. I had heard Dr. DuBois, one of our greatest scholars, and Roland Hayes, one of our greatest singers, within a few weeks of Bayard's appearance. I said and I say that Bayard gave us the best of both of these outstanding men in their fields —all in one evening and in one short 90 minutes. There were few questions and he answered them completely. His music was indescribably sweet and held the audience under its spell absolutely.

JOSEPH R. FUGETT
Principal, Gay Street School
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